

CHRISTIAN CHRONICLE.

Vol. I.

Saturday, June 27, 1848.

No. 10.

FOR THE CHRONICLE.

ON SLANDER.

Our Saviour while resident on earth, by precept and by example, by reproof, exhortation, and correction, reminded all of the importance and necessity of living a virtuous life here, preparatory to a happier one hereafter. He introduces this chapter, by reproving rash judging, with beauty, love & benevolence, he exhorts his fellow creatures to avoid slander and backbiting. "Judge not, that ye be not judged, i. e. be not over solicitous to scrutinize thy neighbor's fault, when thou thyself art in the gall of bitterness and bond of iniquity, for with that judgement ye judge, ye shall be judged, and with that measure ye mete it shall be measured to you again; and why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye. Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye, and behold a beam is in thine own eye. Thou hypocrite, first cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's. Vice is the source of many of the calamities, which render man unfriendly to man, which embitters the joys of life, whence all our sorrows and all our woes originate. It is a monster of so horrid a mien that to be ha-

ted needs only to be seen. It appears under different garbs. It assumes a character which it does not possess. It ever renders its possessor a stranger to peace and happiness. He who is under the dominion of it, possesses no real felicity; agitated by a corroding conscience, he is ever on the wreck and ruffled at those calamities which would render the good and wise in many respects happy.

To pry into the conduct and actions of another with an intentional view to represent them to the injury of the same, is a strong index of a slanderous disposition, and comes under the character whom our Saviour intended to reprove. A promptitude and readiness to notice the faults and foibles of another, betokens men of loose character and principles; destitute of those philanthropic feelings which unite and cement society and is the basis of all social friendship and happiness. To reprehend another with a view to his improvement is truly lawful, "thou shalt in any wise rebuke thy neighbor and not suffer sin upon him."—To reprove another for a supposed fault, is truly a delicate task.

When it is done in a supercilious way, not from a principle of sincerity & love towards the benefit of the person supposed to be in an error, it loses its efficacy and is of no avail. For Satan to reprove sin would be

an absurdity. Shall he condemn another for that very action in which he allows himself?

How wilt thou say to thy brother let me pull the mote out of thine eye, and behold a beam in thine own eye? O, thou hypocrite, thou enemy to sincerity, thinkest thou thus to deceive thy Maker and thy fellow creatures? Look in the glass and wisely consider, realize your own wickedness, and with astonishment be silent.

Did mankind view their own foibles with more severity and their neighbors with more lenity, society would be divested in part of discord, backbiting and almost every evil work. The Slanderer like a high way robber does not realize the criminality of his conduct till he is detected & the heinousness of the crime stares him in the face.

A man's reputation is as dear to him as his life. Therefore, O Christian! be slow to speak—love your neighbor as yourself—do unto others as you in similar circumstances would require of them—follow after charity—love and forgive your enemies—imitate your Lord and Master, who is love and dwells in love; are we required to love one another? if so let our fruits demonstrate it, that we may not be reproached another day, with this interrogatory request, "Why call ye me Lord Lord, and do not the things which I say?"

In this Pilgrimage state the vicissitude of fortune continu-

ally presents itself to view while slander and defamation poison and impede our journey.

Love, charity and benevolence cheers every despondent soul irradiates our understanding, & affords a perpetual sunshine, in travelling through this uncertain world and howling wilderness. Many may, by some fortuitous contingency meet with some clear fountains by the way which our saviour who was acquainted with sorrow and grief has informed us if we drink of them we shall thirst again. The wise man after unwearied exertions to obtain happiness and the utmost stretch of human capacity, finally affirmed that he lay beyond his ken and experimental knowledge; like the chymists projections, all was vanity—that to fear God and keep his commandments was the conclusion of the whole matter, and the whole duty of man.

That every thing good or bad, at the bar of God will be rightly considered, and finally adjusted. To enjoy life and reap the fruits of our industry in this transitory world we must do unto others as we in an exchange of circumstances would demand of them. Since kindly hath our heavenly father suited our duty to our nature that obedience to his law is happiness to ourselves. To do good to others is far from being an inconsistent & irrational request—the weakest memory may retain it; no comment can cloud it; view the angelical prophet, "It is an highway,

the way-faring man, though a one time, what he said at an-
 ol, shall not err therein." It other. The Dissembler, and
 a truth which is written with Slanderer pursues that path
 beams on every countenance which is strewed with thorns—
 ke the Urim and Thummim, a wilderness of uncertainty and
 here it rests with resplendent darkness. Unacquainted with
 eauty, on the breast of Aaron. the road which they are jour-
 his commandment which I neyning, they halt—they quere
 ommand thee this day, is not —they cross their tracks—they
 idden from thee, neither is it contradict themselves. Intri-
 r off. It is not in heaven a- cacy and perplexity are their
 one that we must seek it there, constant companions.

or beyond the sea, that we The Slanderer, purchases
 ust traverse it to hear it and his happiness in the dearest
 o it, but it is in our very mouths market—he divests himself of
 nd hearts, that we cannot err evey thing amiable, & deprives
 a knowing it. It is a practic- himself of all those social enjoy-
 duty—it imparts light and ments and domestic pleasures,
 nowledge. By cultivating and which render man agreeable
 herishing and performing this to man; he is the poisonous
 ivine & golden rule, the beau- worm in society, which strikes
 es of the mind are expanded at the root of the plant—he is
 nd exhilarated with beautific the secret incendiary who pro-
 nition and enraptured delight duces an inflammation over the
 -like the good Samaritan, we whole system—and from a sin-
 ould view the misfortunes of gle spark will set on flames
 ur neighbors, with the oil of whole neighborhoods; and like
 y and gladness. To realize the infernal spirits, which re-
 s beauties—to know its worth belled against the saints in
 -is the richest pearl, and a di- heaven, will attempt to subvert
 dem of the choicest gems.— the ways of Deity himself.—
 All persons must adore and Language would fail me to de-
 oit service. Our blessed Lord picture the state of families des-
 ronounces it the law and the tined to the unbridled even-
 rophets. Whatever ye would ommed tongue of Slanderers,
 at men should do unto you, Backbiters and Tatlers.

o ye even so to them. Sincerity and chariy point
 out a plain beaten tract and road
 Sincerity and truth is the which accelerate the journey of
 nest wisdom on which human the traveller—and brings him
 eatures can rest. Dissimula- sooner to his journey's end—
 on, deceit and slander, back- no time is spent in retracing
 ting and tatling are daily di- steps. The Backbiter is never
 inishing, and grow less effec- believed even when he speaks
 al to those who practice them. the truth. Jealousy and suspi-
 hypocrite, must ever be em- cion environ him; falshood and
 arrassed—lest he contradict at

truth with respect to him, are both equal. give you the reward which you justly merit.

The catalogue of evils which arise from busy bodies who are very industrious to notice the least error in their neighbors, friends or acquaintance and spy out the mote is almost incalculable. View them in some corner of the street, with their companions eyeing with rancour—illwill, and malevolence, the industrious farmer—the diligent peasant—prudent mechanics—economical professional characters of every description, who obtain their bread by the sweat of their brow: who even support these very dregs of creation—those sinks of degeneracy, ignominy, and slander.—Blush, O considerate man; and hesitate whether you are a partaker of the same flesh & blood, with such vagabonds of the filth of the earth. Contemptuous talebearers? are ye free of faults yourselves, that you thus attempt to brandish your infernal javelins and thrust them into the sides of your fellow dying mortals, who have misery enough even with all its joys to subsist and exist in this tumultuous world; and will you presume to take Satan's work out of his hand to gratify your disposition hostile to God and man, and thus put yourselves on an equality with the Infernals, with Hydras, Gorgons, & Chimeras Dire. God who stands in the Heavens will notice your calamities when your fear comes and by his almighty fiat will

Against slander there is no defence—Hell cannot boast a fouler fiend, nor man deplore so foul a foe. It stabs with a word, with a shrug, with a look, with a smile; it is the pestilence that walketh in darkness, spreading contagion, far and wide which the most wary traveller cannot avoid. It is the heart searching dagger of the dark assassin, it is the mortal sting of the deadly adder, murder is its employment, innocence its prey, and ruin its sport.

There is a principle in man and the inspiration of it gives him understanding. There is a principle in the word of God, which is to direct his steps: and to pursue the things which belong to his peace, before they shall be forever hid from his eyes. There is a principle of love which thinketh all things—hopeth all things—and endureth all things.—This is the love which was exercised by him who was considered the Saviour of the world. This is the love which is recommended in our text in opposition to rash judging, and censorious speaking. It is a love which will carry us through good and evil report. This inherent principle and intrinsic power which will energize the mind, and fraternize with congenial souls those who possess it. This love will beatify every christian and qualify him for the mansions of rest. This benignant principle comes from God him-

self, for he is love. "How pleasant it is for brethren to dwell in unity."

The duty of an honest heart, when wounded unjustly with the reproaches of the Calumniator, is required to render good for evil. However difficult this may appear, he who considered the redeemer of mankind, not only enjoined on his followers, but even practised it in his life and conversation; when he was reviled he reviled not again, but ever exercised a forgiving disposition, and unlimited charity for the whole family of man. To perform our duty we must know it. If the precepts of Christ are to have any influence on our minds let us follow him—he is the way, he is the Light. "Follow thou me: is the express command of him who is said to have taught as never man taught."

To report for truth any rumour which prejudice and bias may wish to circulate savours of a principle unfriendly to the rights, liberties, properties, and even the social enjoyments of human society. It is the part of wisdom to deliberate well before a decision be made. To suspend our judgement till we have sufficient evidence of the truth of any thing, ever adopting this principle both for the directory of the understanding and regulation of our future lives: never to place too great dependence and confidence on the opinion of the world, giving no credence to the surmises and suspicions of a deluded fancy

and imagination, but ever proportioning our assent to the perspicuity of the evidence on which our faith is built: then may we strip the world of his sheeps cloathing and dismantle the hypocrite. The heart of man, who can know it, there is no criterion to determine, but by their fruits, which are often fallacious and equivocal; but in this imperfect world, virtue does not have its reward, neither does vice have its just desert. The good man often suffers for righteousness sake—but my friends, we must look forward to the boundless ocean of eternity, to that world where all seeming in equalities will be fairly adjusted. For if in this life only, we have hope, we are of all men most miserable. The hypocrite's hope will perish. The censorious man who is sucking in every ill report against his neighbor, shews with what a ready mind he does this work & drudgery of the infernal spirit's of self-righteousness, and a zeal in religion beyond knowledge, like the Pharisaic principle, "Stand by thyself, come not near me for I am holier than thou," is a common opinion among, perhaps, many good disposed persons, but perhaps very ignorant; but let us be reminded of our Saviour's observation, "forgive them for they know not what they do." On the theatre of life every man has a certain part to act, some have ten talents and some have but one, whether his talent be one or ten, he must so improve

them that he may answer it to his God and conscience. "To his own Master every man must stand or fall." Conscience will accuse or excuse one another; conscience is the Vicegerent in the human soul. In human nature two principles operate, reason and self love.

"Thus the spring of motion acts the soul,

"Thus the comparing balance rules the whole;

"Man, but for that, no action could attend

"And but for this were active to no end."

Come now and let us reason together saith the Lord, let us converse with each other not as enemies but as friends, not as slanderers and backbiters, but as lovers of the principles of charity and as rational creatures. Whatsoever things are true, whatsoever things are just, whatsoever things are praiseworthy and of good report, if there be any virtue in these things we think on them and practice them. Let reason be our pole star, like the helm of the ship, which has a discerning pilot, with a correct compass to direct it to its destined harbour. to guide us to mansions of eternal rest, where backbiters, calumniators, tattlers, busybodies, & every thing which makes a lie, will be known no more.

Let not our passions gain an ascendancy over reason.

"On life's vast Ocean diversely we sail,
Reason the cord, but passion is the gale,
Nor God alone, in the still calm we find,
He mounts the storm and walks upon the wind."

An acquaintance with man-

kind, perhaps is one of the greatest acquisitions to which human nature can attain in this imperfect world. Agreeable to the celebrated Pope which has been recently quoted "The proper study of mankind is man."

Gnothise auton, i. e. to know thyself is one of the greatest lessons to which we can arrive. The heart of man who can know it. Where is the man, who knows himself; where is the man who knows what is in the womb of futurity? It is not unfrequently the case that many give their opinion of another world & the transactions there, as though they belonged to the cabinet of heaven and the grand lodge above. But as the heavens are high above the earth, so are the ways of Deity above our ways.

Some appear to know other people's business better than their own, like the marketman who had a wallet on his shoulders, he could easily determine what he had before him but could never ascertain what was on his own back. If the object of mankind be ultimately happiness, then; my friends let us seek it in those things which will have a tendency to ensure it to us. If we seek in earthly possessions, shall we then obtain it? If we seek it in trading and deforming, judging & censuring our neighbors, in gold or in silver, shall we then obtain it? If we make great pretensions to religion only to be seen of men, shall we then come in possession of it?

In fine, is there any thing under the canopy of heaven which will afford us any permanent happiness. We are born unto trouble as the sparks fly upward. There is no state, no rank, nor condition in life exempt from it.

Such being the state through which all are destined to travel in the journey of life, an enquiry of vast magnitude may arise here, what line of conduct will enable us in the best manner to sustain the unavoidable calamities incident to our condition, to smooth the asperities of the present life and ensure to us the highest possible good and happiness, which we can obtain; here reason and experience put in their claim for our direction, and in powerful language declare, that a contented disposition and resignation to the will of heaven, are indispensable requisites to affect this end; when the storm of adversity beats around us, instead of repining, we should consider them as instrumental in the hands of providence for our good. That our Heavenly Father afflicts us not for his profit but our benefit, that thus by diverting our affections from a fond attachment to present things, we might be led to transfer them to those of a more permanent and solid nature.

The time, my friends, will shortly arrive when we must bid a final adieu to each other and all sublunary things, and a new epoch will commence in the career of existence.

Fain would imagination de-

picture scenes of permanent, solid and substantial happiness, and fancy on silken wings transport to Hesperian groves.

"Fain would she plant life's thorny path with flowers,

"And open to our view Elysian bowers."

This happiness is reserved for all those who quaff immortality in the sublime mansions of celestial felicity.

May that transcendent love which pervaded the hosts of the celestial choir, animate us in the discharge of every christian philanthropic principle and duty, and prepare us for that grand lodge above, where with hosanna's in Seraphick strains, with angels and archangels, we shall celebrate the ceaseless praises of our unchangeable God throughout eternity.

Suppression of Intemperance.

It is with pleasure we publish the following communication which was handed to us by the editor of the Vermont Gazette, hoping it will awaken the religious part of community to the evil which is complained of.

Chronicle Edi.

For the Vermont Gazette.

MR. CLARK—I was much pleased with the address from Montpelier, and the remarks which you published in your paper of the 2d of Dec. last, on the use of ardent spirits. It did arouse a few christians in your town (which is the sink of intemperance) to their duty, they applied to the selectmen to assist them in arresting this destroyer of the human specie, the

selectmen, for fear of losing their places, refused to assist in this work of reform without the town would vote to support them, notwithstanding they had the power to arrest the evil in a great degree. The town believing the authority had sufficient power refused to act on the subject, here the thing has rested, and it appears that the christian after making one effort has fainted. Let the inhabitants of this vicinity set about a reform with that spirit which the people of Portland, Foxborough, and Northampton, in Massachusetts, have, you will soon see an alteration in the common drunkards and tiplers, let men in authority abstain from drinking their bit- ters, their grog, and their brandy; let the militia officers prohibit the drinking of any spirits on parade training days; let the authority of each town put in force the law which empowers them to appoint Guardians over such persons who shall so spend and waste their estates, as to expose their families to want and suffering, let these things be done, the people will save two thirds of the money which they now pay for the support of poor.

I wish you would publish the proceedings of the towns above named, it may have a tendency to awaken the virtuous part of community to an evil, which is growing in community, & taking monstrous strides in every town, and increasing pauperism to such a degree, that our

poor taxes will be double in a few years to what they now are.

ONE OF THE PEOPLE.

To the Editor of the Boston Recorder.

SIR,—The following Report of a Committee, appointed by the town of Foxborough (Ms.) on the subject of intemperance, is sent for publication in your paper.

The committee appointed at a town-meeting on the first day of last September for the purpose of enquiring into the causes, progress, and extent of intemperance in this town; consulting and advising with the Selectmen on this subject and of devising such measures to check the illegal use of ardent spirits as they may think advisable, beg leave to report

That they have taken this subject into serious consideration, and are fully aware of its importance and of the obstacles opposed to a reformation in this respect. But however formidable these obstacles may be, however malignant the disease, your Committee believe, that the former are not invincible nor the latter remediless. They have a duty to perform, from which they ought not to be deterred by any difficulties whatsoever.—They never for a moment supposed, that a reformation, so important and so desirable, could be effected, without exciting to action those malignant passions, which this disease always produces. The extent and malignity of the evil are no evidence that

the evil does not exist; but rather of its magnitude and of the necessity of determined resolution and of united and vigorous exertion to prevent its fatal progress.

The first and most prominent cause of intemperance, that we shall notice, is the illegal practice, generally pursued by retailers, of selling and permitting spirits to be drank in their stores. It is very obvious, that dram shops afford a greater facility to riot and intemperance than a well regulated public house, they are the veriest pests of society. The general prevalence of this practice can afford no excuse for its farther continuance. Dram-shops ought to be abated with that vigilance that we would extinguish the flames which threaten our dwellings.

Another source of intemperance is the too common practice of Taverners in selling ardent spirits to minors without the consent of their parents or guardians. And also the practice of suffering persons to drink to excess, in their respective houses and stores. These violations of the laws, so destructive to youth, & so offensive to sober men, ought to be repressed by the strong arm of the civil magistrate.

The occupations of coaling & carting on the road have a tendency to produce habits of intemperance. Persons engaged in these occupations, have numerous temptations to which others are not exposed. Deprived

of sleep, and exposed to cold and storms, a mistaken opinion induces them to resort to ardent spirits for relief. Men collected at dram-shops in their journeys, a misplaced generosity induces them to drink the fatal poison, more perhaps at first from a fear of appearing singular than from any desire or necessity for it.—This practice too soon becomes habitual and fatal. Those, who follow those occupations, would do well to consider, whether they are not departing from those sober habits, which rural labors ought always to cherish and strengthen; and whether the supposed profits will remunerate them for the impoverishment of their farms, and too often the destruction of their property, reputation, health and life.

Supplying laborers with a daily allowance of ardent spirits is a prolific source of intemperance and an evil, that calls aloud for correction. So general and inveterate is this custom, that many almost sober people consider it a law of the land. It is certain, that there is no nourishment in rum; that a person will perform more labor with less fatigue without it than with it. Surely then a custom fraught with mischief and expense ought to be abolished.—Perhaps no practice is so gross an outrage on every principle of propriety and decency, as that of treating with ardent spirits at funerals. It is surprising, that a custom so expensive and indecent, should ever have ex-

isted. Your Committee are happy to state, that this custom is growing out of use, and confidently hope that they shall never witness another occurrence of this kind.

Selling the intemperate ardent spirits on credit, has a pernicious tendency. It is not to be presumed, that they have it in their power to make prompt payment. Could they have no credit, the quantity consumed would be greatly diminished.

Idleness is nearly connected with intemperance. The idler repairs to the dram-shop for the purpose of destroying time. — Happy will it be for him, if he does not there destroy himself.

From causes so numerous, effects dreadful and pernicious must ensue. The proportional part of the \$30,000,000 calculated to be unnecessarily expended annually in the United States for ardent spirits would be to this town more than 3,000 dollars. This we believe to be not far from the truth respecting the expense for ardent spirits in this town. It is ascertained that three retailers have sold ardent spirits to the amount of \$2,500, the year past. At the two taverns and at the Furnace, it is presumed, that 1,000 dollars more have been expended in this way; making in the whole, \$3,500. annually. —

Three fourths of the expenses for the support of the poor for the last eight years, amounting to more than two hundred and fifty dollars a year, may be charged to intemperance. A

considerable part of the above \$3,500, may have been expended by people from other towns. It is however presumed that as much is expended out of town by townsmen. On the whole we are of opinion, that \$3,000 are annually expended unnecessarily in this town for ardent spirits. This sum would support a minister of the Gospel, five Grammar School-masters, through the year, and all our paupers. The expense, however, is but a small part of the evil. When we consider the domestic distress, the poverty, disease, death, and perdition, which intemperance causes, we may readily perceive the magnitude of this evil. "Our dram-shops and our grave-yards furnish numerous trophies of its dreadful victories."

For evils so dreadful and pernicious, it would seem highly desirable that some adequate remedy should be devised. — That the confirmed drunkard should be reformed, is almost too much to hope. Reason can have no power on those, whose reason intemperance has destroyed. To the sober parts of the community then are we to look for a reformation. Could we arrest the progress of intemperance, much good might be done. The grave will soon forever hide the present race of drunkards. Should its contagion spread no further, our country would soon be freed from this crying sin.

Early in October last, your Committee had a conference

with a majority of the Selectmen on this subject, and are happy to state that they cordially entered into the views of your Committee. And in pursuance to the result of this conference, they notified the several retailers in this town, that it was their united opinion, that the laws respecting licenced houses must be observed.—

And they regret that this communication has not had the desired effect. Yet they believe that it has in some degree checked the use of ardent spirits.— Although success, equal to our wishes, has not attended our exertions, yet we cannot but hope that the subject will be pursued with a vigilance, that never lingers, and a perseverance, that never tires, until not one drunkard remains to infest this town. For this purpose they recommend the adoption of the following resolutions, viz.

1. *Resolved*, That a Committee be annually chosen for the suppression of intemperance; that they consult and advise with the Selectmen on this subject, and make a report at the annual town-meeting in March.

2. *Resolved*, That the Selectmen, for the time being, be instructed to grant no more certificates of approbation for licences, than the public good shall actually require; that they grant no certificate for the renewal of any licence, unless the person applying for the same is in fact maintained good rule and order in his house or store,

and has in fact conformed to the laws and regulations respecting licenced houses:—that they post common drunkards, send them to the house of correction, should one be provided, or cause guardians to be placed over them, as their several offences and circumstances may require.

3. *Resolved*, That a suitable number of discreet Tythingmen be annually chosen and sworn for the purpose of inspecting licenced houses, for prosecuting those licenced persons, who shall keep implements of gaming in their several houses and dependencies, or shall suffer any unlawful games to be played therein; who shall sell ardent spirits to minors without the consent of their parents or guardians; who shall suffer any person to drink to excess in their respective houses, and those persons, who shall sell ardent spirits without being duly licenced therefor. All which is respectfully submitted.

AARON EVERETT,
ABIJAH PRATT,
JESSE HARTSHORN,
M. EVERETT,
JAMES PAINE.

Foxborough, March 2, 1818.

Foxborough Report.

We have rarely published an original document on the subject of intemperance with more satisfaction than the article from Foxborough, found in this day's paper. It deserves to be read with deep attention by all, and we doubt not it will animate

those who have been long directing their efforts to the point that here seems to be in a great measure gained. To array the feelings of the public, and combine its energies most perfectly; not only to "enlighten the eyes," but to "affect the heart," and draw into operation the active powers of the community against a vice that demands so many hundreds of victims every year, has been long a favorite object with the wisest and the best of our fellow citizens.—That object will evidently be attained only to a very limited extent, till the laws are supported with increased unanimity, and carried into execution by some stronger hand than that of an individual, or even of a temporary combination of individuals. The moral societies which have recently sprung up in various sections of this commonwealth have done much—perhaps more, indirectly, than directly. They have met with so many difficulties from various sources, that their operations have borne a character too little decided, to answer the ends proposed by them. The patriotic, the moral and religious feelings which have maintained them, notwithstanding the weight of opposition, have been cooled too soon, in some instances, and rendered quite ineffective in many others. But though all has not been accomplished that was anticipated, and many have forborne exertions through the pressure of discouragements, we have no doubt that all who have persevered in these "labors of love," will be highly gratified in seeing the distinguishing principles of those societies, deliberately adopted by corporate bodies; this is a legitimate result of the system of moral improvement from which many have argued no good, and others have looked forward to much evil. And may we not reasonably expect an example so salutary, to be followed by many other towns, where reformation is not less indispensable? May we not hope that every town in the Commonwealth will shortly take the 'vantage ground, and defend its interests with the firmest resolution against the reeling shameless sot!

Foxborough has done itself honor. Let the course marked out in the "Report," be pursued with a determination equal to the wisdom that has planned it, and we hesitate not to say that though every other town in the Commonwealth should neglect its duty, Foxborough will rapidly advance its moral respectability and wealth. And those individuals who have consented to the responsibility and labor of conducting this enterprise for the prosperity of the town, richly deserve, and sooner or later will enjoy the applause of their fellow citizens. They may justly be styled, Benefactors—and though, beyond doubt, slander will spit its venom on them, they have but to hold on and hold out to the end to receive the blessing of man

who are now ready to perish.—Future generations will rise up and call them blessed," and their posterity will reap the rich reward of their disinterestedness and zeal.

Never was a more idle clamor heard, than that raised against the legal restraints on drunkards. Because a man forbears to murder his neighbor in cold blood, he ought to be suffered to murder *himself* quietly—to break the heart of his wife, to reduce his children to beggary, to corrupt society, and as far as lies in his power, without having it even said to him why dost thou so! Every obstinate drunkard is a disorganizer—a thief and a murderer; not indeed from "malice aforethought"—nor in the eye of human law—but *in effect*, and in the eye of God's law. Does he not rob the public, by entailing poverty on his family? Does he not commit murder when he shortens his own life and perhaps the lives of many others? A community has the right to protect its property. If it has the right, may it not punish thieves? May it not watch over disorderly walkers, and restrain *sly* plunderers? If this is its privilege and duty, why listen for a moment to the noisy bacchanalians who feel it their prescriptive right to rob and destroy at their pleasure!

Much complaint is heard of the injury sustained by retailers. If they are informed, honest and patriotic men, they will never complain either of exist-

ing laws, or of the execution of them. They cannot wish to live on the spoils of virtue and good order. Their own interest is too much identified with the interest of the public, to permit them to enrich themselves at the expense of every thing valuable in society. If on the other hand, like Romulus, they have early imbibed the disposition of the wolf, and care not what measures they pursue, if so be they gain their immediate ends, we shall pity them but little for any disappointment they may sustain from the vigilance of magistrates. Their dolorous groans cannot move us, and their wrathful words cannot intimidate us, so long as nothing will please them, short of liberty to prey upon the vitals of public happiness, and exalt *themselves* at the expense of the common weal.

The facts which are stated in the "Report" are stubborn things. The deductions from them are fair and striking.—We can hardly conceive how any candid and reflecting man can give them due attention, without resolving at once to exert his whole influence for the suppression of a vice so extensive in its sway—so pernicious in its immediate effects—so destructive in its ultimate consequences. It has often been called "Pandora's box;" and if any vice prevalent in our country deserves this appellation more than others, it is unquestionably *Intemperance*. It scatters plagues on every side with

almost boundless profusion.—When will our fellow citizens awake to a more vigorous and persevering effort? Something *has* been done—much more *may* and *must* be done. Let the example before us excite enquiry, and impel to action. Let towns that are not willing to dwindle into insignificance, and to see the interests of literature and religion prostrate before the demon of drunkenness, arise and assert their rights boldly—countenance and assist their magistrates—circulate tracts exposing the turpitude, the danger & the guilt of this all-devouring vice—and employ every means to promote harmonious feeling, and undivided effort. In this way something *will* be done—for much of the remaining torpor on the subject is to be attributed to deficiency of information, & consequent thoughtlessness with regard to consequences. We believe the time not far distant when the struggle that has commenced between public spirited individuals and the bands of staggering heroes, will terminate in the triumph of principle over *will*, and order over confusion.

Worthy of Imitation.

At a meeting of the retailers in *Northampton*, on the 9th of April, 1818, it was resolved, that they would “not sell, nor cause or permit to be sold, in their respective stores, any spirituous liquors, whether mixed or unmixed, in violation of the law;” & they “pledged them-

selves to see the laws executed in this respect, and to inform the proper authority of any intentional violation thereof.”—

The *Northampton* paper observes, that “the above has been adhered to in good faith.”

The Selectmen of the town of *Portland*, (Me.) in consequence of representations from the Overseers of the Poor, that “one principle cause of the increase of Paupers, originates in the intemperate use of ardent spirits;” and from an unequivocal expression of the town, that “its officers be urged to a strict compliance with their duty,” have publicly cautioned all Retailers and Innholders “to abstain from selling spirituous liquors of any kind, to that class of persons who are reputed *common drunkards, common tipplers, common gamblers*, mispending their time and estate where spirituous liquors are sold.” And they also declare, that they shall put in force the law authorizing them to appoint *Guardians* over such persons, who, in their judgement, by intemperate drink, gaming, idleness and debauchery of any kind, shall so spend and waste their estates, as to expose themselves or families to want and suffering. Let every town adopt measures similar to the above, and rigidly adhere to them, and we shall not so often see the beastly drunkard reeling through our streets, nor the abandoned and professed gambler rioting in the fruits of his crimes and bolstering up his

character & consequences with all the brazen impudence of a fallen spirit.

Extract from an editorial article of the Boston Recorder.

Having mentioned missionary tracts, we would call the attention of the Christian public to one, which has been recently published by the American board of Commissioners for Foreign Missions, from the press of Messrs. Flag and Gould at Andover. It is entitled "The Conversion of the World: or the Claims of Six Hundred Millions, and the Ability and Duty of the Churches respecting them." It is, as we are informed in the introductory advertisement, "the joint production of the Rev. Messrs. Gordon Hall and Samuel Newell, American Missionaries at Bombay"—with a few alterations and additions, which the lapse of time, since the work came from the hands of the authors, has rendered necessary, in order "that the estimates might agree more nearly to the present state of facts. Without assuming the province of reviewers, we will present our readers a brief outline of this interesting little work. It is comprised in four parts. The first states and confirms the proposition that "it is the duty of the churches to send forth preachers of the Gospel in such numbers as to furnish the means of instruction & salvation. 2d shows the churches are able to furnish the requisite number of

Missionaries for evangelizing all nations."—The 3d gives us "brief view of some of the most important openings for the extension of the redeemer's kingdom."—And the fourth assures us that though "in this work there are many difficulties to admonish," there are "none to discourage," the friends and servants of Emmanuel.

This production exactly meets the wish expressed in the foregoing article. We would give interesting extracts, but should not well know where to stop—nor would we do any thing to abate the avidity and pleasure, with which we hope the Christian public will procure & persue the whole, which cannot but suffer by mutilation. It is not voluminous or expensive, but well calculated, both as to matter and size, to be freely and widely circulated by the pious liberality of those, who are awake themselves, and desirous to awaken others, to the obvious, indispensable and momentous duty of publishing the Gospel to every creature. We conclude therefore in the words of the Editor—"It is particularly desired that every person, especially every officer & member of Foreign Missionary Societies and Associations, and every minister and influential individual, into whose hand this little book falls, would not only read it with deep reflection, but do what he can to engage others to read it, and to extend its diffusion. Such as are able and disposed may render an

essential service to the best of causes, by procuring some numbers of copies for distribution as they shall judge proper.—The subject is as momentuous as the salvation of uncounted millions; the duty, as solemn as the final judgement. May the God of all grace crown this labor of love with his most efficacious benediction.”

Religious Summary.

From the Catskill Recorder.

Merchants and others of the city of New-York have resolved to erect in that Port “a House of Worship for the gratuitous accommodation of Seamen, to be styled the *Mariner's Church*; and persons have been appointed to receive donations.

The Albany Theatre a spacious edifice, has lately been sold to the Baptist society, and is to be fitted up for the purpose of converting it into a house of divine worship.

The legislature of N. York at the last session passed a law to build a church for the second Christian party of Indians at Oneida. \$4000 were appropriated, and agents have been appointed.

A convention of the Protestant Episcopal Church in Virginia, has declared that gaming, attending on theatres, public balls and horse racing, should be relinquished by all communicants.

There has lately been a great attention paid to religion in the

Western Reserve, Ohio. It appeared to originate in a school for Bible recitation.

On Lord's day, June 7th, the very neat and commodious Meeting-house belonging to the Baptist Church and Society in the city of Hudson, under the pastoral care of the Reverend A. Briggs, was opened for public and religious worship.

The Baptist board of foreign missions for the United States, have caused to be published and circulated in Burmah, 4000 tracts, and 800 copies of Matthew's gospel. In Louisiana—in St. Louis—among the Cherokees—and in the Illinois territory, the Missionaries are blest with pleasing success.

Please to insert the following in your paper, and request other printers to publish it. Perhaps by so doing the friends of the deceased may get the information.

On Tuesday, the 2d instant, June, there came to my house an aged man, very sick and debilitated, we rendered him every assistance in our power until Friday evening, when he died, and was decently buried on Saturday evening.—He appeared to be a steady civil man, rising 60 years of age, expressed himself prepared and willing to die. He was so extremely debilitated as barely to discourse so as to be understood, I however learned his name to be Thomas Pain, and that he had a wife and nine children, but where they resided I could not understand. He appeared to be in very poor circumstances, had but five cents in money; his apparel and all he had with him I should say was not worth two dollars.

This notice is given for the information of his friends, or any concerned.

ABIATHER ANGEL.

Pownal, June 8, 1818.

Published at Bennington, Vt, once a fortnight, by A. J. Haswell.

Price one dollar fifty cents per year, to be paid half yearly in advance.

D. CLARK, PRINTER.